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The Student Volunteer

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No. 5.

THE STUDENTS' MOVEMENT IN AFRICA.

BY LUTHER D. WISHARD.

It is over twelve years since the assertion was made that the student's Christian movement, which has spread throughout the American college world, will continue to spread until it has entered the old universities of Europe, and the new missionary and government colleges of Asia and the Dark Continent. The writer of this prophecy, however, had little idea of the rapidity with which the movement was destined to extend. Every step in the progress of the movement has been a surprise even to those who are most intimately associated with it. Not one of the least surprises was the urgent appeal which was made to the writer in Northfield in '94, and to Mr. Mott in Keswick at the same time, for a tour of exploration and organization in South Africa. That tour, for which full preparations were made in '95, was deferred until the summer of '96.

In one striking respect the South African movement differs from that of any other country or continent. It is both a home and foreign missionary movement. It is foreign in the sense that Cape Colony and the adjacent countries compose only a very small section of the great continent, whose mission stations are as remote from those of the south countries as is China from the United States. It is such a home missionary movement, however, as was mission work among the Indians by the early settlers in New England and the East a century ago. The heathen are literally at the doors of the South African churches and col-

leges. It has, consequently, been thought impracticable to use the term "foreign" in the Declaration.

The hopefulness of the new movement in South Africa is grounded largely in the character of the white people, over half a million of whom reside in that region. With Scotch, English and Huguenot blood mingling in their veins, it is scarcely necessary to say that they are people of conviction and persistence.

It was thought, even by those most deeply interested in the movement, that a conference of any considerable size for the discussion of the principles and methods of the work, would be an impossible thing. The colleges are small and very far apart; the facilities for travel even on the railway are not good; there has been, thus far, very little interdenominational work, and sectarian spirit has prevailed to an unfortunate extent. The friends of the movement, however, notwithstanding the difficulties confronting them, felt assured that these difficulties would give way in the face of the fact that God is evidently ushering into Church History a new era, namely, the student era. The fact that He had opened the windows of heaven above the students of Asia, as well as of Europe and America and Australia, encouraged them to believe that Africa would not be excepted. The writer cannot here enter into a detailed account of the exceedingly interesting tour of visitation which preceded the conference, but will address himself to a brief description of the first Christian gathering of students ever assembled on the continent of Africa.

Stellenbosch had the honor of entertaining the conference, and never were the homes of a people more widely opened to receive delegates. Over three hundred students and teachers came from outside Stellenbosch. These, with the two hundred in attendance upon the institutions of learning located in the village, brought the attendance up to fully five hundred, representing thirty-one institutions. Those who have attended similar meetings in America, need no special account of the program.

There were the same practical discussions, the same earnest devotional addresses, the same ringing missionary appeals. A large part of the time between sessions was occupied by the committee on permanent organization in the preparation of a constitution and the outlining of a working policy for the ensuing year. The name chosen by the organization is the Students' Christian Association of South Africa. A national committee was appointed, competent officers were chosen, and steps were taken for the vigorous prosecution of the work.

Special attention was given to the missionary theme. It had not yet entered seriously into the minds of the people of South Africa to comprehend their vital obligation to the work of evangelization. Those who are familiar with the early missionary history of South Africa, those who have read the lives of Livingstone and Moffat, readily recall the bitter antipathy of the white settlers toward the Christianization of the natives. While this antipathy has considerably weakened, it has by no means disappeared. The leaders, however, of the new movement in South Africa felt that the situation called for a very frank and full presentation of the missionary call. Mr. Fraser, who took a leading part in this particular feature of the program, spoke with the power of the Holy Spirit, and left the impression which that great of Witness of Christ never fails to make. It was felt that the volunteer enterprise should be fully initiated at the very outset of the movement. Accordingly, three persons who have already done a great deal to promote the missionary volunteer idea in South Africa, were elected upon the Executive of the Students' Christian Association, and were constituted a sub-committee of the Executive for the promotion of the Volunteer Movement. This method not only anchors the local Volunteer Band inside the pale of the Association, but it also provides for supervision by the entire membership of the Executive. This unification of the two departments is believed to be the wisest method of promoting the Volunteer Movement.

The conference has been followed by an extraordinary evan-

gelistic tour conducted by Mr. Fraser. Although he was *en route* to Livingstonia, where he had been sent as a missionary of the Free Church of Scotland, he was so impressed with the vast opportunity for evangelistic work and the great need of it among the students of Cape Colony and the adjacent countries, that he deferred his departure for Livingstonia for three or four months. It is doubtful whether a more fruitful series of college evangelistic meetings has ever been conducted in any country than this. The number of professed conversions runs up into the hundreds. The spiritual movement is overflowing from the colleges to the churches. A growing missionary spirit is manifest in the churches. Already two, if not more, denominations have organized missionary movements.

Before this article is printed, Mr. Mott will have doubtless completed his tour in Japan, which will most probably culminate in the organization of the Student Volunteer Movement in that country. Already it has made its way across the American continent into many countries in Europe and Australasia; and now Africa, the great missionary battle field of the next century, has fallen into line. Only one more continent remains to be possessed, namely, South America.

SOUTH AFRICAN STUDENTS.

EXTRACTS FROM A LETTER FROM MR. DONALD FRASER.

After the Conference had closed, I spent ten days at Stellenbosch following up the impressions. I had not time for many meetings, as I had to reserve myself almost entirely for personal interviews. During these days I spoke with about ninety-five men who were seeking Christ. On the Sunday we had a never-to-be-forgotten testimony meeting. Some fifty students spoke, all with a wonderful crispness and depth of feeling. Here are some of the nuggets gathered: "God will have all, or nothing at all;" "I was afraid that Christ would send me to the mission-

field if I consecrated myself wholly. Now I have learned to say 'Thy Will be done;'" "I used to pray twice a day, in the morning and evening: now I have learned that I must pray once a day, and that is all day." A freshman said, "My minister asked me to write to him to tell him what friends I had made at college. I have written to him that I have become a friend of Christ." As these testimonies were given one after the other in rapid succession, the stillness of God's presence came over us all. After a few words on fellowship with Jesus, I gave an opportunity to the unconverted to take their stand for Christ. Between fifty and sixty students rose. We closed that meeting in the unspeakable joy of the Lord. When I left Stellenbosch, a crowd of fellows came to the station to see me off. As the train moved away they sang together, "Stand up, stand up for Jesus," and I could see the blush of a first confession on more than one face.

At Wellington we had a good time also, and the Lord was present to save. My visit to Blauw Vallei School will not soon fade out of my memory. Here there are about a hundred scholars, mostly senior fellows varying in age from sixteen to twenty-four, who have come late in life to study. The school is managed by a godly Hollander, Mr. Stucki, and the household by an old lady, Tante Anna, on whom the fire of God seems to rest. She cannot speak English, but she knows how to pray. During my meetings she spent her time in the kitchen praying in a great agony of spirit.

From the very first it was evident that God was moving in unusual fashion. During the meeting I saw heads drop on the desk under deep conviction, so I announced an after-meeting in the woods. Most of the fellows came. For an hour, I tried to answer their questions, and then I asked them to pray. But the prayers sometimes could scarcely be heard for the sobs of those under conviction. At the evening meeting it was the same. When it had closed I went to the fellows' rooms and spent some hours with them, helping them to find Christ. In the early morning shortly after seven o'clock I was with them again.

Then at nine the day scholars began to arrive, and they too were anxious. For an hour the godly schoolmaster would not ring the bell, until I had spoken with all inquirers. The school assembled, and I took the Bible lesson. Never have I seen such a school lesson. Fellows had their faces buried in their hands, and here and there came sobs from those who wept for their sins. When I left in the afternoon all the school stood in front of the master's house and sang a slow, solemn Dutch hymn. But some could not sing, for their sorrow choked them. During that day more than sixty had professed conversion. Hallelujah!

These are glad tidings. They have stimulated our faith and expectation. We are crying to God to come with all His awful power, and waken up godless, gold-seeking, pleasure-loving Africa. May we have your prayers, that during my coming tour floods of blessing may be poured out, and the churches and schools roused into blazing zeal for our Glorious Lord?—*British* STUDENT VOLUNTEER.

PREPARATION FOR SECRET PRAYER.

BY JOHN R. MOTT.

Secret prayer is our most important work, and yet, as a rule, we plan for it the least. If we are called upon to conduct a meeting or deliver an address, we think nothing of spending hours in preparation. Not long since, a man, many times a millionaire, granted me ten minutes of his time for an interview. I wished to enlist his interest and coöperation in a special matter. I spent several hours in preparing myself to make the most of this opportunity. It was a humiliating thought which came to me afterwards, that I was not in the habit of giving myself with like earnestness and thoroughness to preparation for meeting God. It is interesting to notice that the followers of certain other religions give so much time to preparation for

their prayers. Our Mohammedan cook, on the way through Palestine, must have devoted several hours each week to mere bodily preparation for his five daily seasons of prayer. In this connection, the warning given in the book of Ecclesiastes is most impressive: "Let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth. Therefore let thy words be few." Our prayers are not measured by their extent, but by their content. If we have an hour to spend in prayer, might it not be best to spend the larger part of it in preparation?

Chalmers was in the habit of spending a day each month alone with God, in meditation, self-examination, Bible study and prayer. He took ample time at the beginning of each of these days to plan and prepare for the best use of the day. How shall we prepare for secret prayer? A few practical hints may be given:

(1) Give ample time to self-examination and meditation. It is always well, before prayer, to test ourselves with such questions as these: To whom am I going? For what purpose? On what ground? With what motive? With what confidence?

(2) Use a prayer list or cycle. It would be well to examine the Student Volunteer prayer cycles of Britain and America.

(3) Obtain and use constantly a little book entitled "Scripture Promises; or the Christian's Inheritance," published by the American Tract Society. It classifies under appropriate headings hundreds of the promises of the Bible as a special help in prayer.

(4) There are three books on prayer, which should be read by every Christian: "With Christ in the School of Prayer," by Andrew Murray; "Secret Prayer," by Dr. H. C. G. Moule; and "The Still Hour," by Professor Austin Phelps. These books cannot be too strongly recommended. In no sense do they cover the same ground. Might I also recommend three pamphlets which have been wonderfully used in promoting the

prayer life: "Prayer and Missions," by Robert E. Speer; "Secret Prayer a Great Reality," by Henry Wright; and "The Practice of the Presence of God," by Brother Lawrence. We should give these a wide circulation.

(5) Preëminent among the helps to secret prayer, is the special study of the Bible with reference to prayer. The Bible is the only authoritative text-book on prayer. It alone acquaints us with God and Christ and the Holy Spirit. It alone shows us ourselves and others and the world from God's point of view. Bible study gives prayer substance, reality, life and power. Without devotional Bible study, there can be no true communion; for we need to reiterate that secret prayer is not monologue, but dialogue. Experience and testimony prove that the men who have neglected devotional Bible study have weakened in their prayer life. Yes, Bible study alone reveals the possibilities of the prayer kingdom and how they may be realized.

There are several ways in which we may study the subject of prayer in the Bible. One method is the topical study of prayer. As our field for investigation we might take the whole Bible, or the New Testament, or the Gospels, or the Epistles, or the book of [Psalms. A suggested outline to follow in our investigations would include such points as the grounds of prayer, incentives, helps, helpers, hindrances, elements, objects, conditions and achievements. Another plan is the study of great prayers of the Bible. We might take, for example, the prayers of David in I. Chron. xxix., Psalm li., Psalm cxxxix.; the prayers of Moses in Ezodus xxxiii., and Psalm xc.; the prayers of Christ in Matthew vi. and John xvii.; and the prayer of Paul in Ephesians iii. A simple outline to guide us in the study of a prayer would be, the occasion of the prayer, its characteristics, elements, spirit, result. Or again, we might study men of prayer in the Bible. What an inspiration it would be to spend from two to four weeks on each of the following: Jacob, Moses, Elijah, Hezekiah, Nehemiah, Jeremiah, Daniel, Peter; or to spend three months on David or Paul. Some have found

a very profitable study in taking up the prayer life of the early Christian Church, noting the place given to prayer, its characteristics and triumphs. But supreme among all such studies is the subject, Christ and Prayer. Let us study His prayers. We shall be surprised to find at least eleven of them recorded. Let us then study His teachings about prayer. We shall find over twenty separate progressive teachings. On few, if any, subjects, has He taught with greater fulness and clearness.

Finally, let us study Christ Himself as a man of prayer. There are not less than twenty-five separate references, in addition to those already mentioned, throwing light on His prayer life. How a close study of them humbles and at the same time inspires! If Mount Hermon could reveal its secrets, if the hill back of Nazareth could tell its story, if the wilderness of Judea could disclose what it has witnessed, we would be deeply moved by the prayer life of Christ. We would be impressed by its unhurried character, by its constancy, by its reality, by its range and depth; above all, by the godly fear which made it irresistible. With deeper meaning we would be constrained to come to our Master, day by day, with the petition of the disciples who had such direct glimpses into His hidden life, "Lord, teach us to pray."—"*A Spiritual Awakening among India's Students.*"

Limiting the present number of real Christians to half a million, and supposing that each led one other soul to Christ every year, in eleven years there would be 1,024,000,000 of subjects of this Kingdom, exclusive of infants, and the Kingdom would have come to the whole human race. This cannot be without the special help of the Holy Spirit; but if the Church prayed more earnestly, would not the Spirit work more effectually? . . . How many, while repeating with their lips, "Thy Kingdom come," say by their actions, "We will not have this man reign over us!" To be self-pleasers instead of God-pleasers is self-exile from the Kingdom. We are banished by our own act.—*Newman Hall.*

The Student Volunteer

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MOTTO FOR '96-'97. "NOT BY MIGHT, NOR BY POWER,
BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS. WHO ART
THOU, O GREAT MOUNTAIN?"

Mr. Wishard, who has rendered such invaluable service in the formation and extension of the Volunteer Movement, as well as in our own colleges and in the College Y. M. C. A. of Mission Lands, gives this month an all too brief account of the wonderful work accomplished by the Spirit of God through him and Mr. Fraser, the British Volunteer leader, in South Africa. Read and pass on to others this inspiring story.

The extracts printed from Mr. Fraser's letter give one a delightful glimpse of the beginning of that fruitful tour of which Mr. Wishard speaks. Volunteers, at least, will surely heed the words of the closing paragraph.

A recent cablegram from Hamadan, Persia, brings the cheering news that Mr. Robert E. Speer has so far recovered from his fever as to be able to resume his journey. We also gratefully report that our Traveling Secretary, Miss Allen, who

was smitten down with fever at Macon, Ga., is convalescent. Importunate prayer and faithful medical attendance have been rewarded in these two cases where death and consequent loss to a great cause seemed so imminent.

A WEIGHTY ENDORSEMENT OF THE VOLUNTEER MOVEMENT.

At the annual Conference of Secretaries of Foreign Missionary Boards of the United States and Canada, held Jan. 12-14, an exhaustive report on the Movement was read by Secretary H. N. Cobb. Based very largely upon its official statements and upon correspondence with all the principal boards of America, it has peculiar weight and should be helpful to American volunteers. Space allows us to print only the resolutions appended to the report, and unanimously adopted by the Conference.

“RESOLVED, That this Conference recognizes, with devout gratitude to God, the providential significance of the Student Volunteer Movement in its relation to the cause of foreign missions; the value and importance of the objects it has in view and the great wisdom, as well as the spirit of absolute dependence on the Holy Ghost, with which it has sought to promote them; and the evident desire on the part of its leaders to cultivate close and sympathetic relations with, and subserve the interests of, these Boards in their work. In this desire, and in the hope that these relations may be even closer and more cordial, if possible, we fully sympathize.

“Many of us testify to a large increase in the number of candidates for appointment through the instrumentality of the Movement, and while we rejoice in the fact, we would express our earnest conviction that *quality* even more than *quantity* is to be desired on the field. With this view, we welcome the Educational Department of its work as a new and valuable aid in the preparation of candidates, and express the hope that it may be continued, especially in our theological seminaries, until

such time as it may be rendered unnecessary by the adoption of the study of missions as a regular part of their *curricula*.

“We suggest that wider use may profitably be made of the Volunteer Bands by our Boards, as a valuable and efficient agency in quickening the zeal of our churches in this service, and in leading them to recognize—as they appear to have failed to do as yet—God’s answer to their own prayers for laborers for the world’s great harvest field, and His challenge to their greatest faith and consecration and their enlarged and self-sacrificing liberality.

“God answers sharp and sudden on some prayers,
And thrusts the thing we asked for in our faces;
A gauntlet, with a gift in’t.”

“A SPIRITUAL AWAKENING AMONG
INDIA’S STUDENTS.”

So important a publication as this deserves special attention. VOLUNTEER readers and those who have access to *Men*, have eagerly read accounts of the wonderful work of God in connection with the six student conferences held a year ago by Messrs. Mott, Wilder, and other Volunteer leaders and missionaries of India and Ceylon. Those articles, however, have only told *about* the conferences; this well printed pamphlet of 150 pages gives the reader access to the conferences *themselves*. In some respects, it is a more significant volume than the fuller reports of the Detroit and Liverpool Conventions, as is quite natural, considering the land in which the meetings were held and the audiences there assembled.

Our former Secretary, J. C. White, has carefully selected twenty-eight of the leading addresses and has arranged them under three divisions. One can see a sample of the addresses found in Part I., The Deepening of the Spiritual Life, in an extract from a powerful address by Mr. Mott on Secret Prayer, found on pages 86-89 of this issue. Other topics are,

Bible Study for Personal Growth, Divine Guidance, Strength in Weakness, The Overcoming Life, Power from on High, Well Doing and Will Doing, The Life on Wings, Days of Prayer in Mission Work, The Spirit-filled Life, what is it?, The Morning Watch, How to Labor with Christ, and The Act of Receiving the Holy Ghost. Next, in Part II., The Evangelization of India, come the subjects, The Great Crisis in India, The Secret of a Spritual Awakening, The Student Volunteer Movement and its Message to India, What Christ Thinks of Statistics, How to Preach a Full Gospel, How to Hasten the Evangelization of India, and India's Need and Crisis. Then follow in Part III., under The Call to Students, stirring addresses on Indian Students and Christianity, The World's Student Christian Federation, The Higher Education of Christians in Bengal, A Student's Testimony, Consecration, Three Young Men of the Bible, Work Among the Depressed Classes, and The Dacca Students' Welfare Association.

This dry enumeration of titles gives no conception of the spirituality, wisdom, vividness and importunity which are found on nearly every page. After reading these specimen addresses, one can easily understand why eighty-seven students were led by them to accept Christ as their Saviour, the naturalness with which the Student Volunteer Movement of India and Ceylon sprang at once into robust life, and why 722 of the delegates counted it a privilege to voluntarily covenant to keep the Morning Watch. If we remember that these results are found in an Empire containing nearly 300,000,000 believers in non-Christian faiths whose environment and hereditary propensities incline them in a downward direction, we cannot sufficiently thank God for so graciously visiting India and pouring out on her influential youth a spirit of holy consecration and aggressiveness.

This is the volume for which some at the summer schools subscribed. The few who did so should be increased many fold from among our volunteers and the membership of the Christian Association. It can be had by sending fifty cents to the

office of the Movement. Will not some energetic student in each institution order a copy, and then undertake a canvass for it among fellow students?

THE MONTHLY MISSIONARY MEETING.

HOME PROBLEMS OF FOREIGN MISSIONS.

Some of the most serious problems of foreign missions face the Church here at home. Hence an earnest consideration of them may well occupy an hour, and call out the best thought of the strongest students interested in missions. It is suggested that fifteen minutes be devoted to each of the three groups of questions named below. Of this time a forceful speaker or writer may use ten minutes in presenting the topic, and the remaining five minutes be given up to questions, or to added hints from the audience. It is further advised that the problem of missionary finance be avoided at this meeting, as it will be taken up later.

1. The question of a future missionary force may be first presented, and points like the following be discussed: (1) How are missionaries to be raised up? (2) What training and experience do they require? (3) How can this force be strengthened without adding to its number?—the power by which one has “the strength of ten.”

2. The problem of the home pastor. (1) The pivotal relation of the pastor to foreign missions,—discussed very briefly and in a way that will not encroach upon later topics. (2) What can be done to make our Theological Seminaries decidedly missionary? The relation of the college student to this matter. (3) How are seminary graduates to be made an aggressive force for missions in the pastorate?

3. Some questions in connection with the home Church. (1) What means shall be employed to educate a church concerning missions? (2) The best methods of organizing a church

along missionary lines, and especially its young people. (3) To what extent, and how, should printer's ink be utilized?

The success of this meeting will depend largely upon two factors: Careful preparation by the principal speakers, and the life and suggestiveness of the hints and questions following each paper. Be sure that two or three are primed on each subject. In case the audience contains few missionary students, it may be well for the leader to distribute in advance two or three questions, to be asked or answered after each address by those who would not otherwise participate.

Reserve ten minutes, at the close, for an urgent appeal to the audience for aid in solving these problems, and also for prayer that Christian students may become leaders in removing these home obstacles to the world's evangelization.

STUDIES IN THE HISTORY OF MISSIONS.

BY THE EDUCATIONAL SECRETARY.

STUDY V. MISSIONS IN GERMANY. ST. BONIFACE.

Required reading: "Missions and Apostles of Mediæval Europe," ch. v. *Additional readings:* Kurtz's "Text-book of Church History," Vol. I. § 78; Merivale's "Conversion of the West—The Continental Teutons," ch. vii.; Milman's "History of Latin Christianity," Bk. IV., ch. v.; Neander's "History of the Christian Religion and Church," Vol. III., pp. 46-72; Robertson "History of the Christian Church," Vol. III., pp. 62-87; Schaff's "History of the Christian Church," Vol. IV., §§ 24, 25; G. Smith's "Short History of Missions," ch. viii.; T. Smith's "Mediæval Missions," Lect. III.; W. Smith's "Dictionary of Christian Biography," article Bonifacius Maguntinensis; Trench's "Mediæval Church History," ch. v.

- I. Winfrid, born in 680. Birthplace and parentage.
- II. Becomes Boniface. Student at Nutescelle. Prospects.
- III. His First mission to Friesland.
 1. Influenced by Willibrord, he goes to Utrecht.
 2. Returns. Declines Nutescelle abbotship.

- IV. First visit to Rome; the Pope's commission.
- V. Journey to Thuringia; his labors there.
- VI. Three years in Friesland.
- VII. Declining bishopric, he goes to Hesse. Success.
- VIII. Boniface as bishop.
 - 1. Second visit to Rome. Made regionary bishop.
 - 2. Condition of Hessians on his return.
 - 3. Daniel, Bishop of Winchester's wise advice.
 - 4. Boniface and the Geismar oak; results.
 - 5. Appeals to England; responses.
- IX. His work as archbishop.
 - 1. Third visit to Rome; made archbishop.
 - 2. Reinforcements. Women missionaries. Heathen opinions concerning the missionaries.
 - 3. Martel's death allows Boniface to organize.
 - 4. Why Mayence became his metropolitan see.
 - 5. Asks the Pope for a successor; names Lullus.
 - 6. Solicitude for England's morality. Other letters.
 - 7. Appeal in behalf of his clergy; response.
- X. Final labors in Friesland.
 - 1. Back again to Frisia. Apparent success.
 - 2. The story of his death.
- XI. Work summarized. Germany's obligations. Rank as missionary.

STUDY VI. SLAVONIC MISSIONS. CYRIL AND METHODIUS.

Required reading: "Missions and Apostles of Mediæval Europe," ch. vi. *Additional readings:* Hardwick's "Church History, Middle Ages," pp. 120-139; Heard's "The Russian Church and Russian Dissent," ch. ii.; Maclear's "Conversion of the West—The Slavs," especially chs. iii-v; Mouravieff's "Church of Russia," pp. 10 ff.; Neander's "History of the Christian Religion and Church," Vol. III., pp. 307-335; Rambaud's "Popular History of Russia," Vol. I., pp. 68-95; Schaff's "History of the Christian Church," Vol. IV., §§ 32-37; G. Smith's "Short History of Missions," ch. ix.; T. Smith's "Mediæval Missions," Lect. IV.; White's "Eighteen Christian Centuries," Tenth Century.

- I. General situation anterior to missionary effort.

II. Missions in Bulgaria. *Methodius.*

1. Bulgarians in sixth and seventh centuries.
2. Emperor Nicephorus' expedition against them.
3. Story of Bogoris' conversion; Methodius.
4. Patriarch Photius' letter. Rival missionaries.
5. Pope Nicholas' missionary bishops; his letter.

III. Missions in Moravia. *Methodius and Cyril.*

1. Effect on others of Bulgaria's conversion.
2. Moravia's boundaries. Early missionary work.
3. Her appeal to Emperor Michael; his action.
4. Methodius and Cyril's literary work; opposed.
5. The two Roman visits; the vernacular victorious.
6. Effect on Christianity of Hungarian invasions.

IV. Missions in Russia. Princess Olga; St. Vladimir.

1. The tenth century and the Day of Doom.
2. Princess Olga's conversion; Swiatoslav.
3. Vladimir as champion of idolatry.
4. Mohammedan, Jewish and Roman missionaries.
5. Vladimir's interview with Greek missionary.
6. Investigating committee's report; Olga's influence.
7. Two final conditions resulting in his baptism.
8. Peroun destroyed; subsequent baptisms described.
9. Kieff's St. Basil. Growth of the Russian Church.

STUDY VII. RETROSPECT. WORK AND AGENTS OF MEDIÆVAL MISSIONS.

Required reading: "Missions and Apostles of Mediæval Europe," ch. vii.

I. Kind of work demanded by the period.

1. The period one of transition; illustrate.
2. Missionaries had first to subdue the lawless.
3. Then took the place of fathers and governors.
4. Mediæval missions contrasted with early Christianity. (1) Roman and Latin Empires held together social life. (2) Stanley's similitude for primitive and mediæval churches.

5. Ranke's view of the task of mediæval missions.
 - II. Energy and forceful character of missionaries.
 1. Illustrated by missionaries (1) of old Roman world, (2) of France, (3) of Britain, (4) of Germany, (5) of Scandinavia, (6) of Slavonia, (7) of Moslem lands.
 2. Gratitude due them in spite of defects.
 - III. Work of apostolic and mediæval missions compared.
 1. Apostolic age had advantages: (1) miracles and spiritual gifts, (2) points of contact and leverage in Roman and Greek mind, (3) fidelity of a first love; hence individual conversions.
 2. Mediæval Christianity's inheritance was, (1) fixed institutions of Roman and Greek law and theology, (2) prestige due to survival; hence national conversions. (3) Various explanations. (4) Woman's influence in national conversions.
 - IV. Work of the monastic orders.
 1. Necessity for them due, (1) to a decaying civilization, (2) to wild beasts and men.
 2. Monks' fearlessness of physical force.
 3. Providential precedence of Celtic monks.
 4. Disciples of Boniface; monasteries and labors.
 5. Contrast between monks and heathen tribes.
 6. Livingstone's eulogy of the monks.
- STUDY VIII. RETROSPECT. CRITICISM OF MEDIÆVAL METHODS.

Required reading: "Missions and Apostles of Mediaeval Europe," ch. viii.

- I. Indiscriminate national baptisms.
 1. Temptation leading to such baptisms.
 2. Excuse arising from fewness of teachers.
 3. Administrators of baptism often recent converts.
 4. Differences between mediæval and early converts.
 5. National "infant baptism."

- II. Course of instruction preparatory to baptism.
 - 1. Nucleus of truth in Teutonic mythology.
 - 2. Objective character of teachings illustrated.
 - 3. Boniface's fifteen sermons; Sermon XV.
 - 4. Alcuin's correspondence; Augustine quoted.
- III. Accommodations to weakness of pagan converts.
 - 1. No accommodation as regards idols.
 - 2. Missionary use of idol temples.
 - 3. Gregory's view of heathen converts and Jews.
 - 4. Naturalness of accommodation; examples.
- IV. General teachings of this period.
 - 1. Nature of abiding missionary work.
 - 2. "Slender wires" of great events; Stanley quoted.

SAILED NOTES.

"Brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you."

Rev. I. E. Munger and wife, *nee* Helen W. Akenny, both Iowa State University '92, both volunteers of '95, sailed from Boston, Sept. 26, for Tura, Assam, where he will have in charge the school for young men under the American Baptist Missionary Union.

Wilber F. Wilson, Northwestern University '96, a volunteer of '95, representing the Northern Methodist Board, sailed from Vancouver Aug. 3d for Nanking, China, to teach in Nanking University.

Dr. Alfred L. Shapleigh and wife, Harvard '92, Harvard Medical '94, a volunteer of '89, sailed from Vancouver Aug. 3d for Tientsin, China, under the American Board of Commissioners for Foreign Missions.

Rev. W. A. Main and wife, Northwestern University '96, a volunteer of '94, embarked from San Francisco Aug. 26th for Foochow, China, under the M. E. Board (North).

Rev. Chas. R. Callender and wife, Mt. Tamalpis Military

Academy '92, and San Fransisco Theological Seminary '96, a volunteer of, '94, sailed Aug. 8th for Laos under the Northern Presbyterian Board

Miss Ida C. Deaver, Dickinson Seminary '87 and First Pennsylvania State Normal School '96, a volunteer of '95, sailed from San Fransisco Aug. 26th for Chin Kiang, China, under the Philadelphia Branch of the Woman's Foreign Missionary Society of the Methodist Church.

Miss Lolie Daniels, Des Moines College '96, a volunteer of '95, sailed from Boston, Sept. 26th, for India, to work in a school at Nowgong, Assam, under the Woman's Baptist Foreign Missionary Society.

Rev. James B. Ely, Washington and Jefferson College '92, and the Reformed Episcopal Seminary, a volunteer of '89, sailed from New York, Sept. 26th, for Jhansi, India under the Presbyterian Board (North).

Miss Christiana P. Herron, Northfield Seminary, a volunteer of '93, sailed from New York, Sept. 26th, for Lodiana, Punjab Province, India, under the Presbyterian Board (North).

Miss Bertha Mason, Add Ran Christian University '96, a volunteer of '95, left in September for Mexico, under the Christian Woman's Board of Missions.

Miss E. Pauline Swartz, Mt. Holyoke '95, a volunteer of '95, sailed, Oct. 12th, from Vancouver for Kobe College, Kobe, Japan, to engage in evangelistic work under the American Board of Commissioners for Foreign Missions.

Rev. Logan Herbert Roots, Harvard '91, Episcopal Theological School, Cambridge '96, a volunteer of '90, sailed, Sept. 14th, for St. John's College, Shanghai, China, under the Protestant Episcopal Board of Missions.

Revs. John M. Blain and Will F. Junkin, both of Louisville Presbyterian Seminary '96, the former Washington and Lee University '91, a volunteer of '87, the latter Austin College, a volunteer of '95, sailed, Nov. 24th, for China under the Presbyterian Board (South).

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